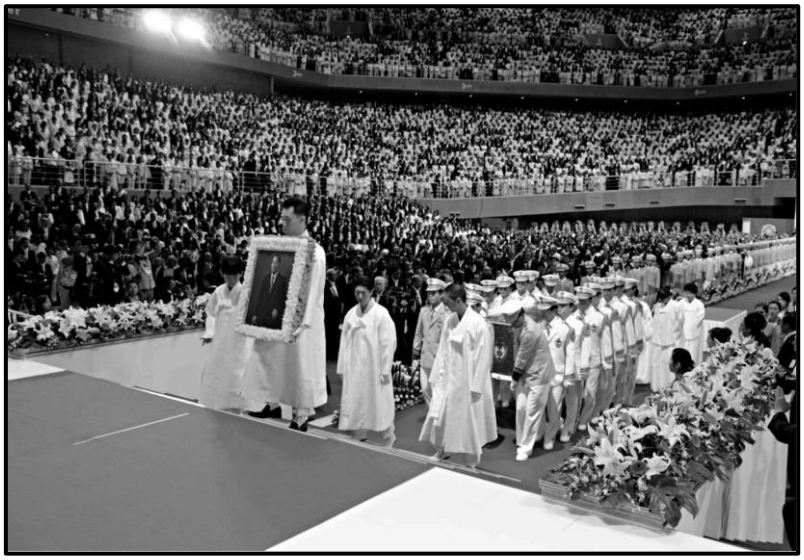
Affective Apocalypses and Millennial Well-Being

18-19 August 2016

Queen's University Belfast

Free workshop and all welcome (0G/074 Lanyon Building)



The Funeral of Mun Sŏn-myŏng: "Messiah, True parent and King of Kings."

We live in an era driven by new forms of apocalypticism. Religious fundamentalism, New World Order conspiracy belief, run-away climate change, post-humanism, the 6th extinction, global economic crises, post- Marxist social theory – all these produce intensified debates about our own imminent end. What, in this context, is the connection between millennialism, affect, and well-being? Popular stereotypes of millennial religion often assume such groups are motivated by psychologically and physiologically harmful 'anxieties' about present decline and future destruction. Yet, many millennial groups explicitly claim that their beliefs and practices create healthy minds and healthy bodies – as well as healthy souls. For the 3HO movement, being 'holy' is inextricably linked to being 'happy' and 'healthy' – attitudes that also find resonances among some millennial expressions of the 'Prosperity Gospel'. Yet, the picture remains complex and contradictory. Christian and secular expressions of survivalism, for example, while seeking to safeguard human wellbeing during the impending spiritual-cum-environmental apocalypse, also always run the risk of exposing members to the social, psychological, and economic traumas of 'failed prophecy', as experienced by Harold Camping's Family Radio group in 2011.

In this context, this workshop will explore the affective power of religious and secular apocalyptic thought as related to the contested notion of 'wellbeing'. How have human emotions – hope, resentment, anxiety, fear, pride, disillusionment – contributed to or undermined societal wellbeing within apocalyptic communities? What kinds of affective qualities do moral resentment and apocalyptic hope produce, and how do they relate to a person's sense of physical and mental wellbeing? How and in what ways might these apocalyptic imaginations be regarded as simultaneously secular, religious, and post-secular?

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DAY 1: Thursday 18th Building)	0G/074 (Lanyon
09.-09.30	**Coffee and Registration**
09.30-10.00	**Tristan Sturm**, Geography, Queen's University Belfast (t.sturm@qub.ac.uk) **Theorizing affect and apocalyptic space/time** In the last decade, researchers in religion and cultural studies have developed a sophisticated debate in relation to religion and affect in the way that belief is produced and maintained. Yet, this research primarily views such belief formation as a cognitive process. This paper proposes to push this work further by arguing that the affective power of religious and secular thought produces, assembles, and maintains commitment to apocalyptic belief and practice. Might we also interpret secular and religious apocalyptic as enchantments of an affective force in the humanities rather than playing sociologically derived functional, instrumental, and epiphenomenal role? The affective apocalyptics I explore are hope and resentment to illustrate the exciting research possibilities at the intersection of apocalypse and affect.
10.00-10.30	**Beth Singler**, Faraday Institute for Science and Religion, University of Cambridge **"It's the end of the world as we know it (and I feel fine)": An ethnographic comparison of existential hope and existential distress in transhumanist and apocalyptic artificial intelligence groups** Drawing on observations from a Transhumanist conference and from digital anthropological research into Artificial Superintelligence/Singularity focussed groups online, this paper will consider two disparate views on a trans-, or post-, human future. First, this paper will discuss a conference which the researcher attended, highlighting the organisers' and speakers' aspirations for a future that might include the following: the elimination of suffering through the alteration of the hedonic set point of the human brain, the greatest good decided on a macro-ethical level by a theorised Artificial Superintelligence, and/or a post-Terran, and possibly post-human, future once immortality has impacted on the Earth's population. Their optimism in the face of what amounts to the end of the world, and humanity, as we know it will be examined to emphasize the positive affective aspects of certain apocalypse scenarios, especially those with an implicit eschatological direction. Second, this existential hope will be contrasted in this paper with the extreme existential despair that is thought to occur response to certain Superintelligence/Singularity thought experiments, such as Roko's Basilisk. This comparison will demonstrate that predestination can temper Transhumanist optimism as well as illustrate the psychological impact of apocalyptic memes; replicating the described power of the basilisk itself. Throughout this paper, continuities with previous historical communities of Apocalypticism will be recognised, in particular in religious tropes and imagery.
10.30-11.00	**Connor Pitetti,** English, Stony Brook University (c.pitetti@gmail.com) **"A nature walk through the Book of Revelation:" Apocalyptic theodicy in contemporary environmentalism** Contemporary environmental discourse tends to emphasize the novelty of our moment, stressing the fact that climate change involves threats on a scale never experienced in human history and that the precise mechanisms through which global temperatures are currently being elevated have no analog in the paleoclimatological record. This emphasis on the novelty of the climatological dangers we face today is, on the one hand, simply a

	reflection of the insights of climate science, which continues to sharpen our understanding of the unique event that is anthropogenic climate change. But this discourse of novelty is also, as I argue in this paper, part of a broader rhetorical strategy for responding to climate change, a way of using narrative to marshal certain kinds of affective responses to the dangers that change poses. In this paper I argue that the rhetoric of "Anthropocene novelty" marks a turn within environmentalism towards the narrative logics and mechanisms of an even older crisis discourse, the story of the radically novel, no-analog situation that is the Christian Apocalypse. After outlining what I understand to be the appeal and utility of apocalyptic narrative practices to contemporary environmentalism, with particular focus on apocalyptic eschatology as a form of theodicy, the paper ends with a brief critique of apocalyptic storytelling as a strategy for engaging with climate change, proposing that there is a sense in which the rhetoric of Anthropocene novelty betrays the novelty of the current situation by reinvesting in an all-to familiar idea of the unprecedented threat.
11.00-11.15	**Break**
11.15-11.45	**Rebecca Lynch**, Anthropology, University College London (rebecca.j.lynch@googlemail.com) **'You can't send a spirit on the CIA': Modernity, health and the End of Days in a Trinidadian village** Changing social, political, and economic circumstances and relations brought a range of new risks to everyday life in the Trinidadian village where I undertook fieldwork. These more recent and broader problems (such as climate change, criminality, inequality, pollution) were not linked to identifiable individuals and therefore could not be resolved through working with *obeah* spirits. Catholic and Anglican churches also offered few tools for living with the multitude of risks produced through modernity. However Evangelical Christian cosmology and practices gave a framework of understanding and a means of protecting oneself. The development of a strong individual relationship with God provided 'comprehensive cover' from such dangers, which were understood not only as the work of the Devil but as evidence of the coming End of Days. Political protest or attempts at wider change were futile therefore, and individuals should focus on their own practices to develop bodies in which the Holy Spirit might dwell. The Holy Spirit kept bodies healthy and remained only in 'clean' and cared-for bodies, so while the Devil was the ultimate cause of poor health and circumstances, individuals were therefore somewhat responsible for their misfortune through their poor relationship with God and/or lack of self-care. Such constructions also fitted with wider public health understandings of individual responsibility for health. Consequently, Evangelical Christianity provided a meaningful framework to understand and deal with changing times, and a focus on the coming of the End of Days allowed people to live more healthily and more successfully in the present.
11.45-12.15	**James Andrew Whitaker**, Anthropology, Tulane University (jwhitake@tulane.edu) **Hopeful terror eclipsed by anxious rage: The affective trajectory of a Nineteenth Century millenial religion in British Guiana** When most people think of millenial movements in Guyana, they think of Jim Jones and the Peoples Temple. However, the history of millenialism in Guyana predates both by over a century . Millennial movements began to emerge among the Amerindians of British Guiana shortly after the retreat of Anglican missionaries in the 1840s. Accounts of "ecclesiastical mania " recur in the writings of subsequent European travelers to the circum-Roraima region. One such account is given by Carl Appun, who describes how an Arekuna shaman-turned-prophet, Awacaipu, assembled a large and multi-tribal congregation and led them in a homicidal frenzy towards the goal of bodily resurrection as white people. A close reading of Appun's account reveals the affective sequence of this short-lived millenial group. The sequence begins with a desire for social and political equality with Europeans. This desire led to subsequent feelings of hope, terror, anxious anticipation, rage, and grief at each step

	in the congregation's trajectory. Hope turned to terror as violence, homicide, and death gripped the congregation over a three night period. Terror was then eclipsed by anxious anticipation as the survivors waited for the bodily resurrection of their co-religionists. Finally, anxiety turned to rage as Awacaipu and his promises of resurrection were revealed as fraudulent and as grief overtook the congregation. This paper will examine the affective trajectory and fluctuating well-being of Awakaipu's followers and their significance and context within the larger rise of millenialism in nineteenth century British Guiana.
12.15-1.00	**Lunch**
1.00-1.30	**Joe Webster**, Anthropology, Queen's University Belfast (j.webster@qub.ac.uk) **The apocalypse in my body** The Brethren communities of Scotland's northeast coast inhabit a world that is both modern and enchanted; a state of affairs made possible due to the ways in which life as a deep sea fishermen relate to life as a millenarian Protestant. This paper opens with the simple observation that modern enchantment occurs through the search for 'signs of the times' – in storms, hauls of prawns, EU fisheries legislation and so on – that the end of the world is near. Building on this, the paper argues that apocalyptic sign searching can be seen as a feature of what some social theorists – most prominent among them, Jean-François Lyotard, Zygmunt Bauman, and Anthony Giddens – refer to as 'post', 'liquid', or 'late' modernity, whereby, in its more radical formulations, the apocalypse is effectively reduced to the size of an individual body.
1.30-2.00	**Miriam Driessen,** Leverhulme Early Career Fellow at the School of Interdisciplinary Area Studies, University of Oxford (Miriam.dressen@area.ox.ac.uk) **Happy by 2020: The engineering of wellbeing in contemporary China** This essay explores the discrepancy between social realities and the political representations of those realities in the context of present-day China. It is based on observations in rural Guizhou, in south-western China, where both citizens and low-level officials expressed stunned, and at times contemptuous, disbelief in the millennial goal of the nationwide government campaign to upgrade Chinese society to a level of 'moderate prosperity' (*xiaokang*) by 2020. The campaign was widely held to be a sham, or what respondents called a 'dream' of an administration that was clearly 'dreaming' (*zuo meng*). The discrepancy between social and political realities, I demonstrate, is a direct consequence of the extension of censorship — the suppression of matters that are considered politically sensitive — to the social domain. People expressed discontent about 'being happied' (*bei xingfu*), as one respondent put it; happy being a fictive label attached to them by the government. Through the use of statistical fictions, which inform social policies and justify their outcomes, the government covers up deprivation and dissatisfaction; by doing so, the state skilfully engineers wellbeing, if only on paper. The censorship of social reality is part of what I will call the 'politics of pretence', an attempt to make something that is (widely held to be) not the case nonetheless appear true. By engaging in the politics of pretence, the Chinese government outwardly proves the effectiveness and, by effect, conceals the true ineffectiveness, of its own policies, thus garnering political support or at least acquiescence.
2.00-2.30	**Discussant** **Gladys Ganiel,** Research Fellow, The Senator George J. Mitchell Institute for Global Peace, Security and Justice (g.ganiel@qub.ac.uk)
2.30-4.00	**Keynote** **George D. Chryssides,** Honorary Research Fellow at York St John University and the University of Birmingham (GDChryssides@religion21.com)

	Beyond Armageddon – Is the Jehovah's Witnesses' paradise Earth conceivable? Jehovah's Witnesses (JWs) offer the prospect of a paradise on earth after Armageddon, in which there will be everlasting life, with ample food and shelter, and without pain, sickness, sorrow, disability or death. However, to what extent is such a situation conceivable, and what are the practical implications of such claims? Watch Tower literature depicts family life, yet childhood cannot last for the millennium and beyond. Some people may have more than one marriage partner in the course of a lifetime, yet JWs are strictly monogamous. There will be harmony between humans and animals, but JWs do not preach vegetarianism either for the present or future. There will be perfect health, yet the Watch Tower Society teaches that miraculous powers of healing died out with the first generation of apostles. There are two classes of those who survive death – the 144,000 and the "great crowd" – so will some families be separated eternally? The presentation outlines JW end-time expectations, and explores how JWs are likely to be affected by events following Armageddon. It is argued that Watch Tower literature goes some way towards resolving such conundrums, while conceding that a complete understanding of life beyond Armageddon may not be wholly knowable. Ultimately Jehovah God is believed to determine the nature of the coming earthly paradise, but JWs hold that the Bible – which is their ultimate source of authority – offers a number of clues, without their having to resort to extra-biblical speculation.
3.00-5.00	**Wine Reception** (Common Room, 18 University Square, The Senator George J. Mitchell Institute for Global Peace, Security and Justice)
5.00-6.30	**Break Return to Hotel**
6.30	**Workshop Dinner: Molly's Yard** (speaker's only)

DAY 2: Friday 19th Building)	**0G/074 (Lanyon**
09.00-9.30	**Coffee and Registration**
09.30-10.00	**Crawford Gribben**, History, Queen's University Belfast (c.gribben@qub.ac.uk) **Art, agency and millennial hope: Christian Reconstruction in Moscow, Idaho** This presentation will consider the emergence and evolution of a new religious community in Moscow, ID, a lively and cosmopolitan college town in the palouse that attracts students of the University of Idaho and the University of Eastern Washington. Over the last 30 years, this religious community has grown from one household to now encompass two congregations whose membership includes 10% of the town's population, congregations that are at the heart of a new international Presbyterian denomination; a recently established liberal arts college, with high national standing; a publishing house, which produces home school curricula, and is led by authors linked to major publishers such as Random House; and a range of local businesses including the college town's only student-friendly bar. The community began as an attempt to establish a conservative evangelical congregation in a strategic location, but grew most extensively as an attempt to put into place the programme for Christian Reconstruction developed by RJ Rushdoony. Rushdoony's objective was to transform America from the bottom up, one county at a time, in the expectation of a national revival of Christianity that would herald the millenniu. Reconstructionists may have achieved their greatest success in Moscow, ID, and yet the culture within the community now emphasises art as much as a millennial political agency. This presentation will explore the history of this growing community, arguing that its success must be related to factors other than the millennial ideas upon which it was founded.
10.00-10.30	**Ben Hutchinson**, History, Queen's University Belfast **The Left Behind experience: Social psychology and Rapture culture** Cultural studies on the twin themes of apocalypse and the accompanying rapture within American evangelicalism have been well described in recent years in books such as Frykholm's (2007) *Rapture Culture*. The popularity of the themes within evangelical fiction has also been dissected in works such as Gribben's (2009) *Writing the Rapture*. While these perspectives on the lives of faith communities anticipating an imminent pre-tribulation, pre-millennial return of Jesus Christ are valuable insights into the behaviour of members of the evangelical subculture, this paper seeks to provide a perspective on the psychological and affective impact of anticipating a rapture event in daily life. By providing first-hand accounts and observations, this paper will view the experience of rapture anticipation through the lens of Self Categorization Theory to better describe how the ritual of anticipation, mistaken perceptions of being "left behind", and renewal of commitment to the tenets of the faith group help reinforce the community identity and perpetuate the notion of anticipation as a norm.
10.30-11.00	**Deborah Joy Allan**, Theology, University of Aberdeen (d.allan@abdn.ac.uk) **Living the 'not yet' as now: Over-realised eschatology and the shaping power of speech** Within the vast milieu of views on the Eschaton held by modern Christendom, the 'over-realised Eschatology' to which many Pentecostal/Charismatic movements adhere is becoming most prevalent. As research has shown, there is within these movements a particular way of interacting with the world, the locus and telos of which is seen to be

	located within the 'Kingdom to come.' Believers are encouraged to 'usher in' that kingdom through 'prophetic speech.' With a heavy emphasis upon victorious living, glory, a prescribed notion of perfection and, 'calling into being that which is not yet,' this speech seeks to rescript the narratives and experiences of believers. Through a close look at the literature and my own fieldwork, this paper will consider what that may mean for those who do not fit these prescribed narratives, and how they find their place within these 'kingdoms.' In particular, it will consider those with depression, a phenomenon often considered at odds with the perfection of the 'coming kingdom' mentality of these eschatologically focused communities. The narratives formed in and around these movements and the powerful potential which they have for shaping the lives and experiences of believers will be highlighted and explored. Furthermore, the ways in which believers often flee the unseen hegemonies created by the prophetic speech of these communities, into similarly silent yet powerful hegemonies of the medical narrative and the impact which that has on their depression will be considered. This will be explored in the hope that we may come through this study to a fresh realisation of the silent structures which are formed by our words and actions and the power which they hold to shape and form experience.
11.00-11.15	**Break**
11.15-11.45	**Hilary Foye**, Anthropology, Queen's University Belfast (hilaryfoye@gmail.com) **Pentecostal preaching and prophetic politics: When the 'End' really does justify the means** Set in the context of events surrounding the 2016 British EU referendum, this paper looks at how some Northern Irish Pentecostal preachers have temporarily transformed the pastoral platform into a political podium, via the sermonic medium. They are justifying their public and pastoral support of the Brexit message in terms of a timely warning to fellow believers of the potential apocalyptic repercussions, if the Remain campaign were to succeed. This politicisation of pulpit and prophecy, I argue, is undergirded by a pre-millennial interpretation of the EU system as synonymous with Biblical eschatological predictions about the evil 'harlot' of Babylon- a harbinger of the 'last days.' I show that by presenting a rejection of the Remain campaign's 'scaremongering' tactics as a vote of confidence in God's plan for Britain, the preachers are effectively manipulating their audiences' anxiety about unwittingly ushering in the destruction of the end times.
11.45-12.15	**Jay Joshi**, Geography, York University (Toronto, Canada) (joshijs@hotmail.com) **Fest(er)ing apocalypse: Manifestation as celebration in the contemporary appropriation of the "Festival of Lights"** Europe is in turmoil. Right wing nationalist groups and political parties are on the rise, threatening to seize power while undermining existing geopolitical institutions and organizations. Their rallying cry is the decline of "European"/national culture. More often than not, this is undergird by a religio-geopolitical assertion that Christendom-in various discursive formations- is under attack by Islam. These narratives comprise what Quinby (1994) terms, "apocalyptic regimes of truth. That is, the truth that has been made to prevail… through a vast array of power relations… one that follows an apocalyptic grammar, semantics, and logic. Conformity to apocalyptic truth is what brings on… convulsions of fear and anxiety and paroxysms of hope for a new beginning" (Quinby 1994:xi). The affective apparatus of apocalyptic geopolitical coding is essential for its operation. In order to demonstrate how this is manifest, this paper will empirically examine the "The Festival of Lights" in Lyon, France and its recent appropriation by a right wing youth group fed up with millennial discontent. Globally, the festival is one of the biggest of its kind, drawing in millions. The festival, however, is more than just pretty theatre. It was, and remains central to the performative internal religious/secular politics of France and to the geopolitics of

	Europe. It is couched in an ever shifting apocalyptic script which, as I will demonstrate, has now taken on global importance.
12.15-12.45	**Earl Harper**, Geography, University of Bristol (eh15973@bristol.ac.uk) **A useful apocalypse: Hollywood meets the Anthropocene, dark desires and post- /ultra-politics** We are currently living in a state of combined and uneven apocalypse. This paper will draw on current thinking to ask the question: are/is apocalypse(s) useful to society? The concept of apocalypse has long been fascinating to scholars and the public in general, Hollywood has made a multi-billion-dollar industry from portraying apocalyptic imaginaries such as The Day After Tomorrow, Deep Impact and 2012. Religions across the planet portray various versions of the 'end of times', 'Armageddon' or 'revelations' to come. Žižek (2011) argues that apocalypse and disaster play an important role in the fulfilling of dark desires and (previously) socially unacceptable behaviours, while Williams (2011) argues that the apocalypse presents an unrivalled opportunity for discovering the already existing power struggles in society and presenting ways out of this mess. Therefore, through the close visual analysis of the 2013 blockbuster film, Elysium, this paper will argue that the Apocalypse can be seen as a force for good, in revealing clear-cut ultra-politics relationships whilst also being a force for bad by presenting opportunities for deeper desires to play out in society and what implications this has for the wellbeing of human beings. The paper will analyse the postpolitical manifestations of environment, inequality and wellbeing in the film and what these apocalyptic imaginaries can show us about how to tackle current environmental issues facing global society. The paper will go on to relate these assertions to the current 'Anthropocenic awakening' to ask, will this Apocalypse be useful in achieving a more socially just and environmentally benign society? Keywords: Apocalypse; Post-Politics; Elysium; Ultra-Politics; Hollywood
12.45-1.30	**Lunch**
1.30-2.00	**Joshua Searle**, Theology, Spurgeon's College (searlej@tcd.ie) **Then I looked and behold, I saw a new Belfast: Millennial well-being in the Northern Ireland troubles** The basic argument is that apocalyptic belief in Northern Ireland made an important contribution to social well-being and political reconciliation during the period of the 'Troubles'. Accordingly, the assumption that millennialist worldviews invariably contributed to anti-Catholic sectarian hostility needs to be revised. This paper demonstrates that evangelical magazines, booklets and sermon transcripts published during the Troubles were permeated by millennial themes, such as a redeemed humanity and peaceful depictions of swords being turned into ploughshares and lions lying down with lambs. These publications reveal the ways in which evangelicals actively employed millennial language to facilitate reconciliation between hostile communities. This paper is thus directed towards elucidating the positive ways in which many Northern Ireland evangelicals interpreted the Troubles in light of a hermeneutic of hope which they derived from their millennial worldviews.
2.00-2.30	**Jonathan Evershed**, Irish Studies, Queen's University Belfast (jevershed01@qub.ac.uk) **'The temple of the Lord is ransacked': The Somme in Ulster Loyalist eschatology** "The future to come can announce itself only as such and in its purity only on the basis of a past end. The future can only be for ghosts. And the past." (Derrida 2006: 45) "And I think also, when [Loyalists visit] Theipval Wood, and [they] look around that space,

	around Thiepval, [they're] able almost to map out where all the different battalions were. And you're kind of re-mapping out Ulster. But you're doing it in a place where the Nationalists don't matter anymore. Because they're down the road, in the army, down the road. They're with us…They're in on our side. You're able to kid yourself, that they would have come along, kid yourself and say, 'Well, you know, they came, [they were] fighting alongside us'. You're able to dream a certain kind of event that didn't happen." ('William', historian and playwright, interview with author, 2014) In analysing ethnographic data on Loyalist commemorations during the 'Decade of Centenaries', this paper draws on Derridean ideas about mourning and haunting to argue that a discursively imagined and ritually enacted 'Golden Age' (Smith 1997) of Ulster Loyalism represents an hauntological promise of a redemptive future in the face of the deep ontological uncertainty which the (Northern) Irish peace process represents. Deconstructing the particular forms of Loyalist commemorative ritual during the Decade, this paper reveals the ways in which they "anxiously conjure up the spirits of the past…borrow from their names, battle cries and costumes in order to present the new scene of world history" (Derrida 2006: 135). They thus (re)present a particular vision of the future against which the 'double transition' (McCabe 2013) of the peace process is measured and found wanting. They help to explain why and Loyalists experience peace as defeat. Loyalist memory work is revealed as an attempt to reassert the truth and righteousness of Loyalist 'knowledge' in a context where it is debased by attempts to 'rewrite' history.
2.30-4.00	**Belfast Bus Tour led by Jonathan Evershed (Irish Studies, QUB)** (speaker's only)

Speaker Bios:

Deborah Joy Allan was brought up in the Charismatic Movement, obsessed with books, and with a passion for, and experience in, mental health care and ministry; this PhD project has been in my mind for many years. It is qualitative in nature and focuses around semi-structured interviews which have taken place all over the UK with Pentecostal/Charismatic Christians who live with depression. The wider issues this thesis highlights interest me greatly, particularly in the areas of Mental Health Care, the intersection between Theology and Qualitative Research, Social Theory, and of course Pastoral Theology. Whilst at University of Aberdeen I have the privilege of teaching and preaching in various churches honouring my commitment to further collaboration between the church and the academy.

George D. Chryssides is Honorary Research Fellow at York St John University (UK) and the University of Birmingham (UK). He was Head of Religious Studies at the University of Wolverhampton until 2008, having held posts at various British universities. He has authored numerous books, book chapters and articles on new religious movements, including the Historical Dictionary of Jehovah's Witnesses (2008) Historical Dictionary of New Religious Movements (2 ed, 2012) (Scarecrow Press), and The Bloomsbury Companion to New Religious Movements, co-edited with Benjamin E. Zeller (2014). His Jehovah's Witnesses: Continuity and Change, was published by Ashgate/Routledge earlier in the year. He is a Governor of Inform (Information Network on Religious Movements, UK), and is a regular presenter at national and international conferences.

Miriam Driessen is an anthropologist of China. Currently she is a Leverhulme Early Career Fellow in Contemporary China Studies, and a Junior Research Fellow of Jesus College, University of Oxford. Her research explores the growing importance of the Chinese hunfang (marital home), set off against the near universality of marriage in China and the imbalance in

the country's sex ratio. This research builds on her doctoral work, which links Chinese labour migration to Africa to housing and the social and cultural significance of home ownership in China. Other research interests include visual anthropology, mobility and stability, labour and development.

Jonathan Evershed is an AHRC Scholar and PhD Candidate at the Institute of Irish Studies, Queen's University Belfast. His research focuses on the politics of commemoration in Ireland, particularly during the present 'Decade of Centenaries'. My research interests include the political economy of violence, conflict and conflict transformation, post-coloniality and the politics of identity.

Hilary Foye completed her PhD in Social Anthropology at Queen's University Belfast (QUB) in 2015. Her dissertation, currently being edited as a monograph, explores how evangelical congregations in Northern Ireland manage experiences of conflict related to everyday negotiations and reconstructions of 'authentic' Christian personhood. Her main research interests and teaching areas include the Anthropology of Christianity, religion, gender and emotion - with a particular focus on Evangelicalism and Pentecostalism. Having trained in Anthropology and Theology at undergraduate and master's level, Her work aims to draw insights and methods from both disciplines, in addition to exploring the relationship between them.

Gladys Ganiel is Research Fellow in the Senator George J Mitchell Institute for Global Peace, Security and Justice at Queen's University Belfast. Her research interests include religion and conflict, the emerging church, religion in Ireland, evangelicalism in Northern Ireland, and charismatic Christianity in Zimbabwe and South Africa. She is author of four books in the sociology of religion, including *Transforming Post-Catholic Ireland* (OUP 2016), and *The Deconstructed Church: Understanding Emerging Christianity* (co-authored with Gerardo Marti, OUP 2014), as well as more than 30 articles and chapters. She is Chair of the European Sociological Association's Sociology of Religion Research Network.

Crawford Gribben is a professor of history at QUB whose work concentrates on the development and dissemination of religious ideas, especially in terms of apocalyptic and millennial thought, in the print cultures of Puritanism and evangelicalism. He is the author most recently of John Owen and English Puritanism (Oxford University Press, 2016), and is currently writing Survival and resistance in evangelical America (with Scott Spurlock). He serves as co-editor of a series of monographs and edited collections entitled "Christianities in the trans-Atlantic world, 1550-1800" (Palgrave Macmillan), and "Scottish Religious Cultures" (Edinburgh University Press).

Earl Harper completed his Bachelors study in the area of Environmental Science before moving to geography to study Environmental Governance at Masters' level. Supervised and mentored by Prof. Erik Swyngedouw, his Masters' dissertation on the visual representations of Nature(s) in Greenpeace campaigns received a special commendation. Earl's current doctoral study at the University of Bristol is focussing on the depiction of urban apocalypse in film and its relationship to post-politics of urban planning in contemporary metropolises. This work utilises Marxian value theory, visual semiology and post-politics to excavate the complex ideological relationship between the symbolic and real combined and uneven apocalypse.

Benjamin Huskinson is a PhD candidate in History at Queen's University Belfast. His research focuses on science and religion in popular culture, and his thesis is a new history of anti-evolution movements in the United States after 1960. Before starting his PhD, he earned a B.A. in Political Science with a minor in Anthropology from Washington State University, an M.Sc. in Political Psychology from Queen's, and an MLitt in American Studies from the University of Glasgow. He has been a guest commentator on BBC radio on a range of issues relating to politics and psychology, and has been a contributor to several news outlets, including The Conversation.

Jay Joshi is a PhD candidate in Geography at York University in Toronto, Canada.

Rebecca Lynch completed her PhD in Social Anthropology at University College London (UCL) and is a Research Fellow in Medical Anthropology at London School of Hygiene and Tropical Medicine (LSHTM). She is particularly interested in moral, medical, and cosmological frameworks, constructions of the body, health and illness, and ways of dealing with risk, anxiety, and uncertainty. Her work crosses the fields of religion and medicine and includes a focus on the role of non-humans (technologies, bodily fluids, spirit agents, material 'stuff'). She has undertaken fieldwork with Evangelical Christians in Trinidad and on biomedical constructions of the body and health in the UK.

Connor Pitetti is a doctoral candidate in the English department at Stony Brook University and an American Council of Learned Societies fellow. His dissertation, "The City at the End of the World: Eschatology and Ecology in Twentieth-Century Science Fiction and Architecture," examines the impact of narratives about the "end of the world" on popular understandings of ecological connectivity. He is currently a visiting scholar at Phillips-Universitaet in Marburg, Germany; he has published on American evangelical environmental politics, and has articles forthcoming on eschatological narratives in science fiction and on the architectural writings of H.P. Lovecraft.

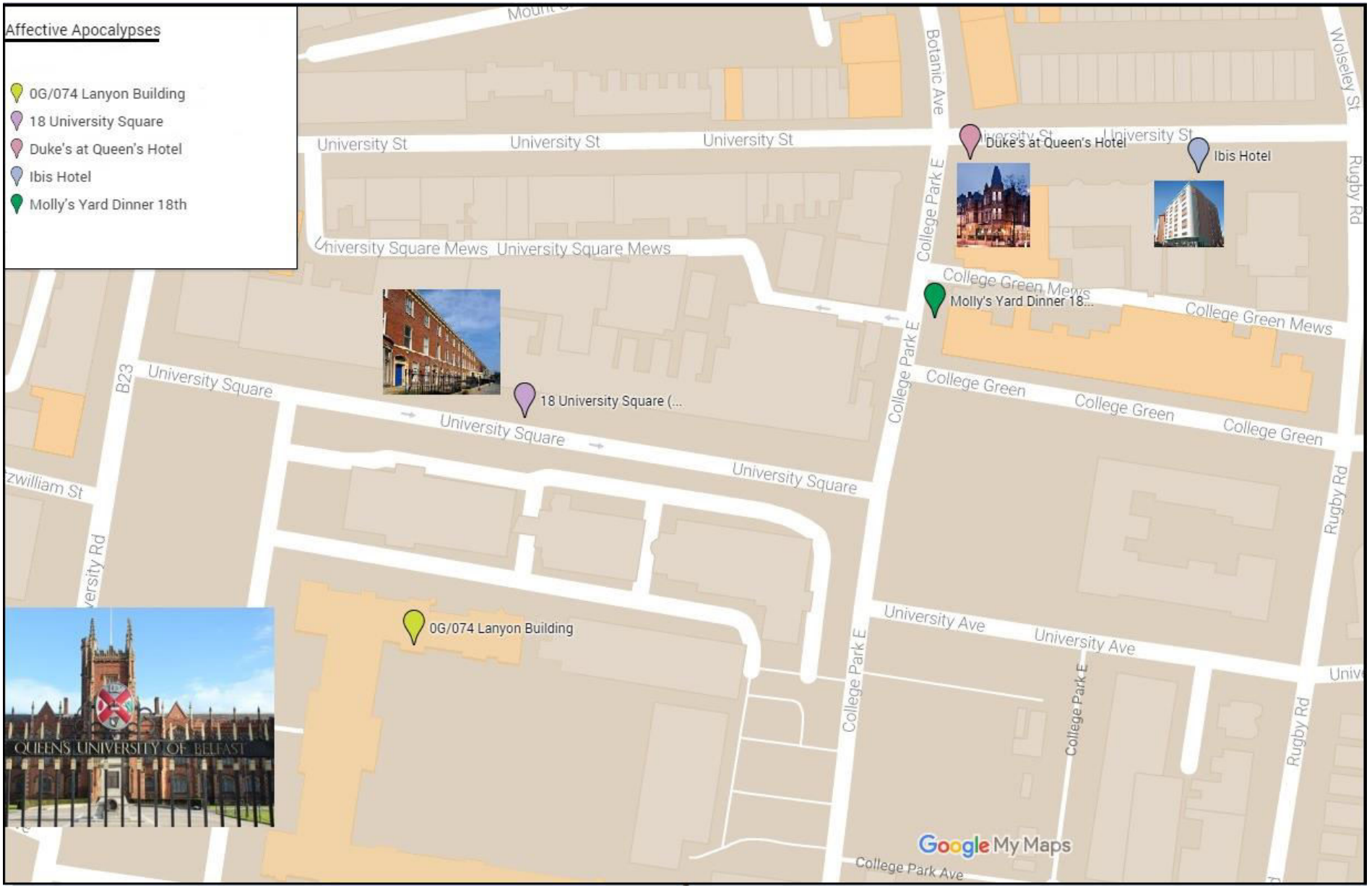
Joshua Searle is Tutor in Theology and Public Thought at Spurgeon's College, London, and Visiting Professor in Philosophy and Theology at Ukrainian Catholic University, Lviv. He is author of *The Scarlet Woman and the Red Hand: Evangelical Apocalyptic Belief in the Northern Ireland Troubles* (2014); co-author of *A Future and a Hope: Mission, Theological Education, and the Transformation of Post-Soviet Society* (2014); and co-editor of *Beyond the End: The Future of Millennial Studies* (2012). He was the 2016 Whitley Lecturer. His forthcoming monograph, *Theology After Christendom: Envisioning Missional Formation in Post-Christendom* will be published by Paternoster Press in 2017.

Beth Singler is a Research Associate at the Faraday Institute for Science and Religion, University of Cambridge, working on the Human Identity in an age of Nearly-Human Machines project. This explores the social and religious implications of technological advances in AI and robotics. Beth's research explores popular and religious re-imaginings of science and technology. She is an experienced social and digital anthropologist of New Religious Movements, and her recently completed PhD thesis is the first in-depth ethnography of the 'Indigo Children' of the New Age movement. She has also been published on the development and legitimation of Jediism and Scientology through social media.

Tristan Sturm is a Lecturer in Human Geography at Queen's University Belfast. His research explores the intersection of apocalypticism, Americanism, and geopolitics generally, and Christian Zionist pilgrims/tourists of Israeli and Palestinian landscapes, specifically.

Joseph Webster came to QUB as a Lecturer in Anthropology in 2013. Before this he was the Isaac Newton – Graham Robertson Research Fellow in Social Anthropology and Sociology at Downing College, Cambridge (2011-2013), having trained in both disciplines at the University of Edinburgh (2003-2012). His primary research interest concerns the anthropology of religion, with a particular focus on fundamentalist and apocalyptic Protestantism in Scotland and the global north. His first monograph, *The Anthropology of Protestantism* (Palgrave 2013), is an ethnographic examination of the Brethren fishing village of Gamrie, NE Scotland. He is currently writing his second monograph, *The religion of Orange politics: Protestantism and fraternity in contemporary Scotland* (MUP).

James Andrew Whitaker is a doctoral candidate in anthropology at Tulane University. He has conducted ethnographic fieldwork with the Makushi Amerindians and has undertaken archival research in Guyana, the UK, and the US. He is currently completing a dissertation entitled *Continuity and Perdurance in the Makushi Society of Guyana*. His research and teaching areas include Amazonian ethnology, Amerindian perspectivism, historical ecology, and the ethnohistory of the Guianas. He has published articles, book reviews, and reports in various journals, such as *Amazônica, Anthropos, Contingent Horizons, Ethnos, JASO, MANA*, and *Tipití*. He is currently preparing to write a book on the Makushi.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Ibis Hotel
Molly's Yard Dinner 18th
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University Square
College Green
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Botanic Ave
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